

Dean *STORY*'s

S E R M O N

Before His Excellency

The Lord Lieutenant,

AND THE

Protestants of IRELAND.

DOCTOR RAMON

of the Faculty of Medicine

THE UNIVERSITY OF BATH



PROFESSOR OF MEDICINE

N^o 6

A
S E R M O N

Preach'd before his Excellency
The Lord Lieutenant,
And a Numerous Assembly of the
Protestant Gentlemen of *Ireland*,
At St. DUNSTANS in the West,
October the 23d. 1714.

Being the Day appointed by Act of Parliament
in *Ireland* for an *Anniversary Thanksgiving* for
the Deliverance of the Protestants of that
Kingdom from the bloody Massacre begun
by the *Irish Papists* on October 23. 1641.

By GEORGE WARTER STORY, D. D.
Dean of *Limerick*. *W*

Publiſh'd at the Request of the Stewards,
and ſeveral of the Gentlemen of *Ireland*.

L O N D O N :

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Jer. vii. 4, 5, 6, 7.

Trust ye not in lying Words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these :

For if ye thoroughly amend your Ways and your Doings, if ye thoroughly execute Judgment between a Man and his Neighbour ;

If ye oppress not the Stranger, the Fatherless and the Widow, and shed not innocent Blood in this Place, neither walk after other Gods to your Hurt :

Then will I cause you to dwell in this Place, in the Land that I gave to your Fathers, for ever and ever.

THE Prophet *Jeremiah* is here supposed to stand at that Gate of the *Temple* by which the People entred in, and to caution the *Jews* not to trust to the *Privileges* of that beautiful and sanctify'd Place the *Temple*, and its Buildings, imply'd in the Word *These*, which those Hypocrites thought themselves secur'd by.

The *Emphasis* in this threefold Repetition of the Word *Temple*, seems to relate to their confident boasting of its Worth and Excellency, in regard of God's owning it as a Place wherein he delighted to dwell. But he assures them that it would be a much securer way, by a serious and thorough Repentance, to turn unto him, and become pious and just, righteous as well as holy Men.

And

6 *A SERMON preach'd before*

And the Prophet goes on to mention *three* Kinds of Sins this People were generally addicted to, as *Oppression, Murder and Idolatry*. The worst Sort of Oppression is that of the *Fatherless, the Widow and Stranger*, whom God takes into his *immediate* Protection, as being *most* void of Help. Shedding innocent Blood pollutes *every* Place as well as the Temple; and *Idolatry* might bring Evil upon *themselves*, but could do no Damage to the great Creator of Heaven and Earth.

But for all that was *past*, on Condition that they would *now* return unto God by *sincere Repentance*, they should be establish'd and fix'd in *that Land* from Age to Age, as their *Fathers* had been before them, from the Days of *Joshua* till *that Time*.

But when no *Favours* could *oblige* them, or *Exhortations* amend them, then the Wrath of God fell upon them to their *total* Overthrow and Destruction; which yet fell not out till many Generations after *this* Prophet's Time.

The Words furnish us with several *remarkable* and *useful* Observations; but that which seems most proper to our *present* Occasion is *this*.

That the *greatest* Shews of *Devotion*, and the *fairest* Pretences to *Religion*, are the most *abominable*, when they are only made use of to countenance or *cover* unconscionable Practices.

I shall only mention *two* Instances to prove the Truth of this Assertion; *One* from the *Old Testament*: and *Another* under the *New*. And,

I. That the *Idolatries, Murders and Oppressions* committed by the *Jews* in Time of the *Law*, under a *false* Pretence of *Zeal* for their Religion, were *highly* dishonourable to God, and became the Causes of their *own* and their *Nation's* Ruin.

II. That

II. That whatever Set of *Christians* under the Gospel practise the *like Sins*, are liable to the *same Guilt*. And that several *Principles*, taught and believ'd in the Church of Rome, are not only *destructive* to human Society ; but that the *Practices* of that Church have been generally agreeable to *such Principles*.

I. The *Old Testament* and *Apocryphal Writings* give us many Instances of the *Jewish Calamities*, occasion'd by their *Idolatries*, *Oppressions* and *other Sins*.

And our Saviour Christ, who knew them best, reproaches 'em with the Names of *Hypocrites*, *Whited Sepulchres*, making clean the *Outside* of the Cup, and teaching for *Doctrines* the *Commandments of Men*, whilst they made the *Commandments of God* of none effect by their *Traditions*.

The Consequences of all which we may soon see, by taking a *brief View* of their *Circumstances before* and *after* those *Observations* of our Saviour's.

That Part of *Tacitus* is said to be lost, from whence we might have known *more* concerning the *Jewish Calamities*, than can be *now* met with in *Heathen Writers*.

But *Josephus*, who was no Friend to the *Christians*, is yet much to be rely'd on in *this Matter* ; who tells us, that *before* the *Coming* of the *Roman Army* under *Vespasian*, *Discord* and *Divisions* reign'd *every where* in the *Cities* and *Country* of *Judæa* ; and that a Party called the *Zealots* were *more* obnoxious than the *Roman Army* ; That they fell foul upon one another *every where* ; in the *City* of *Jerusalem* ; and in the very *Temple* it self, which was polluted with the *Blood* of many *Thousands* ; none in the mean time daring to lament the *Loss* of their *nearest Friends* or *Relations*, or even to *bury* them, for *Fear* of being *murder'd* themselves.

So that *Vespasian*, in his *Oration* to the *Officers* and *Soldiers* of his *Army*, tells them, that whether they
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consider'd *Prudence* or *Glory*, they had nothing to do but to *look on*, and let the *Jews* ruin and destroy themselves.

But soon after this, *Titus* put an end to the *Jewish War*, by a total Destruction of their *City*, *Temple* and *Nation*.

Eleven hundred thousand are said to have perished in the *Seige* of *Jerusalem*, and Taking the *City* besides 97000 Prisoners; and great Multitudes who fell in several other Places of *Judaea*.

The *Temple* was raz'd to the very Ground, according to our *Saviour's* Prediction of it; and only three Towers left standing, with part of the *West Wall* of the *City*, as Monuments of the Place's Strength and Power of the *Romans*.

Several of the *Jews* who escaped: retir'd into *Egypt*, *Cyrene*, or *Cyprus*, where they exercised many and barbarous Cruelties, insomuch that in the Emperour *Trajan's* time they were pursued throughout his Dominions, not as *Rebels* to the State, but as being obnoxious to human Society.

And when in *Adrian's* time *Jerusalem* was rebuilt, and many of the *Jews* return'd thither, they soon began to rebel, for which and their other Crimes they were pursued with incredible Slaughter, Famine, and Diseases; and the remainder of them were driven into *Spain*, *Germany*, *Britain*, and other *European Countries*; but banished also from those Kingdoms, some Ages after.

And yet for all this, the Generations after the Destruction of *Jerusalem* were fonder, if possible, of their Rites and Traditions, than those before had been.

They retain'd the same Blindness; the same mistaking upon their own Works for Salvation; the same vain Confidence that they are God's only beloved People; the same Expectation of a *Messiah* to come, and Hatred of him already come; and the same Opposition to the Gospel for near seventeen hundred Years, that

that was in the first Generation who crucified the Lord of Life.

Nor is it needful to pursue this Head any further; we are not to look into the remote Occasions of the Jewish Quarrels; 'tis sufficient for our present Purpose to be inform'd, that their intemperate and fiery Zeal fomented their Factions and Divisions, and brought on their final Overthrow; nor do we read of any other Nation that ever was so severely treated.

But, II. The former Part of our Second General Head was; That whatever Set of Christians under the Gospel practise the like Sins, they are liable to the same if not greater Guilt.

And this I shall endeavour to make out,

1. By instancing several Doctrines and Practices of the Church of Rome in general to this effect.

2. I shall mention some particular Instances suitable to the present Occasion. And,

3. Conclude with some Cautions (by way of Application) to our selves.

And, 1. As formerly under the Law: God continues now under the Gospel also, to be worshipped as the Author of most signal Mercies, and especially as the God and Father of our Lord Jesus Christ, who in his own Person and Life gave us the Example of all that Holiness, Meekness and other Vertues, which his Laws require of us; whose Goodness to us appears chiefly, in making Provision for our eternal Happiness: telling us plainly, that his Kingdom is not of this World; that is, not of the same Nature and Quality with the Kingdoms of this World; consists not in Pomp and Grandeur, but in a spiritual and heavenly Temper.

But how inconsistent is this with the Doctrines and Practices of Christ's pretended Vicars at Rome? Who by various Arts, and by the Countenance or Assistance of weak or barbarous Princes, having gain'd an absolute Power over the Bishops of the West, they then

attempted openly upon the *Power* of Princes themselves: who under Pretence of Zeal for the Kingdom of Heaven, found Christ's Kingdom in Blood; and make the Prince of Peace the Author of Cruelty and Oppression.

And thus the Doctrines of *Image-Worship*, *Innovation* and *Adoration of Saints*, *Indulgences*, *Purgatory*, *Prayers for the Dead*, *Transubstantiation*, and whatever superadded to the *Christian Faith*, contrary to the *Truth* and *Simplicity* of the Gospel, and Practice of the *primitive Church*, is founded in *Force*, *vain Tradition*, and *pretended Infallibility*.

And as the Prophet complains in the 18th Verse of this Chapter, *That the Children gather Wood, and the Fathers kindle the Fire, and the Women knead Dough to make Cakes to the Queen of Heaven*: who is supposed to be either *Juno* or the *Moon*; so are the *Papists*, young and old, as busy and throng now (as the *Jews* were then) to pay *Divine Honours* to the *Blessed Virgin Mary*, whom they blasphemously stile not only the *Queen of Heaven*, but the *Mother of God*.

It has not only been asserted by *Popes* and others, that Christ's Vicar has a *Supremacy* over *Kings* and *Emperors*; but several Councils, which they call *General*, have decreed, *That the Pope might depose Kings*, *absolve their Subjects* from their Oaths of *Allegiance*, and give away their *Kingdoms*.

The *Exemption* of the *Clergy* in their *Persons* as well as *Fortunes*, is affirmed to be of *Divine Right*, so that they cannot be judg'd or punish'd by any *secular Powers*.

According to which Principles their *Ecclesiastical* both *secular* and *regular* have acted for many Ages past. And what *Murders* and fatal *Tragedies* have been the *sad Consequences* of such *Belief* and *Actions*, both our own and *foreign Histories* abundantly testify.

Indeed this Doctrine has always been opposed in *England*, even in *Popish Reigns*, as in those of King

Stephen

Stephen, King Henry II. and King Edward I. and in the Reign of Henry VII. a Statute was made to have *Adultery or Murder in Ecclesiasticks* try'd as in Lay-men. And to pass by the Indignities offer'd to *foreign Princes*; and the *fatal* Consequences of it, not only to them, but to those of our own Nation before the Reformation.

No sooner had King Henry VIII. thrown off the Pope's Supremacy, but a Bull of Excommunication was issued out against him, and that follow'd by no less than *three* Rebellions.

Indeed if the Church of Rome holds no such detestable Doctrines, or does not encourage any such pernicious Practices, then our Legislature has been highly to blame to bring us all in swearing, That we do from our Hearts abhor, detest and abjure as *impious and heretical*, that damnable Doctrine and Position, That *Princes* excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be depos'd or murder'd by their Subjects, or any other whatsoever.

But nothing is more certain, than that by the same Authority of the See of Rome did four successive Popes curse Queen Elizabeth, and solemnly declar'd her deprived of her Kingdoms; and they had stript her of those and her Life too, if Providence had suffer'd private Treachery, open Rebellion or a powerful foreign Invasion to succeed.

These are therefore dangerous Doctrines and pernicious Practices, especially to Protestants, who after the Way that Rome calls Heresy worship the God of their Fathers. And how fatal in their Consequences, especially since Faith is not to be kept with Hereticks, may be prov'd by many Examples. So that,

2. I am to mention some particular Instances suitable to the present Occasion.

And to give the bloody Practices of the Church of Rome begun as on this Day, in special Evidence, and

in further Proof of our *first* general Observation. And since the Laws of our *Country* and the Interest of our *Religion* oblige us to commemorate the Deliverance as on this Day from *some* of the Effects of those dreadful Cruelties intended to be perpetrated by the *Popish* Natives of our Kingdom.

I hope all those who are Judges of *Decency*, will excuse any such warm Expressions as at other times might not be thought so *allowable*.

The Act of Parliament takes notice of the Conspiracy, (which was discover'd on the Eve before by *Owen O'Connell*) to be of many *malignant* and *rebellious* *Papists*, and *Jesuits*, *Fryars*, *seminary Priests*, and other *superstitious Orders* of the *Popish* pretended Clergy, *plotted* and intended to be acted on the 23d Day of *October*, 1641.

A Conspiracy so generally *inhuman*, *barbarous* and *cruel*, as the like was never before heard of in any Age or Kingdom; and if it had taken Effect in that *Fullness* which was intended by the *Conspirators*, it had occasion'd the utter Ruin of that whole Kingdom and the Government thereof.

All the *Rebellions* in *Ireland* before the Reign of King *Henry VIII.* were set forward with a Design to root out the *English* from thence; who till that Time were all of one Religion with the Natives.

But from that Time forwards, their *Rebellions* have sprung from their Zeal to the *Romish* Religion, and their *Hatred* to the new *English*; even so far as not to leave one of them alive.

For before this Rebellion broke out, the *Jesuits*, *Priests* and *Fryars* recommended, by their Prayers, the good Success of a great Design, much tending to the Prosperity of the Kingdom, and the Advancement of the *Catholick Cause*.

And the Histories of those Times say, that they loudly declaim'd against the *Protestants* in all Places, as *Hereticks*, and not to be suffer'd any longer to live

in Ireland; That 'twas no more Sin to kill an Englishman than a Dog; and, That 'twas a mortal and unpardonable Sin to relieve or protect any of them.

That sort of Doctrine and fiery Zeal for the good of *their* Church, push'd the *Irish* forward to this Rebellion with that inhuman Violence, and with so little Regard to either Age, Sex or Quality, that no such Instances of *savage Cruelty* and *Barbarity* can be found in any History or Nation; all which were rendred the more *inhuman*, by the *Mirth* and *port* the *Irish* made at the inspeakable *Torments* and *sufferings* of the *British*. And even those *Inhumanities* seem'd to be a kind of Infection and Plague, spreading in both *young* and *old* amongst them.

A Rebellion as *unjust* and *oppressive* in its Origin, as *cruel* and *inhuman* in its Progress. Their murders were without *Number* or *Mercy*; they reach'd the poor Peoples Souls as well as their Bodies; forcing many to turn *Papists*, and then murdering them whilst they were in the *right* Faith, as they call'd it, lest they should afterwards *recant*.

Nor was there *one* Man but *Papists* concern'd in this: nor did they pretend any other Cause for but *Religion*.

The *Irish* themselves have computed, that in the first three Months of this Rebellion, they murder'd and other ways *destroy'd* above 154000 *British*, of all Ages, Qualities and Sexes. And others say, that from the time this Rebellion first broke out, to the Cessation of Arms, September 15. 1643. which was not full *two* Years, that there were above 100000 *British* and Protestants cruelly murder'd in *old Blood*, *destroy'd* some other way, or expelled from their Habitations; besides those few who fell in the Heat of War.

The subduing of which Rebellion, and the Loss the *British* sustain'd thereby in Damages, is computed

ted at above 22 Millions. Though in the End prov'd fatal to the *Irish* themselves, beyond any thing that ever befel that Nation.

And that those Things were really the Effects of their *Religion* and Principles, rather than of their personal Animosities, is plain; as well because most of those engag'd therein had no Provocations from the Protestants to move them to it; as that the Church of *Rome* has never since by any publick Act of theirs (at least that I know or have heard of) recanted such Principles, or set any Mark of Infamy upon either this *Rebellion* it self, or the Actors in it.

But on the contrary, the said *Rebellion* and *Massacres* have been justify'd and avow'd, not only by the supreme Council at *Kilkenny* in some respect.

But in the Pope's Bull, dated at *St. Peters*, the 21st of *May*, 1643. a full and plenary Indulgence and Remission for all their Sins is granted to the *Irish* Papists, for their gallant Endeavours to extirpate and totally to root out those Workers of Iniquity the Protestants.

And therefore after so frequent and inhuman Practices of theirs on Account of Religion, (of which this *Rebellion* is without a Parallel) 'tis but reasonable to guard our selves against them, as long as they think the Killing of Men a Service done to God, and until their Church lay aside their belov'd *Infallibility*, and allow destroying People for Conscience's Sake to be no better than downright Murder.

No doubt there are and always have been a great many of that Persuasion and Nation too, who are Men of Honour and Conscience; and 'tis but just in me to confess my personal Knowledge of some of them, and to pity the Circumstances of many more, on account of their private Misfortunes.

As likewise to observe, that there are also many others, who having forsaken the Superstition of their Ancestors, are become zealous Supporters of our present happy Establishment.

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Nature has made no Distinction between Men of that Persuasion and any other; and though not much Charity is due to *that Church* in general, yet great deal to many particular Men in it, who 'tis probable neither *did* or ever will approve of such proceedings.

But to draw a Curtain before those ruful *Scenes*, which are in *themselves* an Abhorrence to human Nature. I cannot dismiss *this Subject* without making some short Observations on what has happen'd in our own *Times*, and as yet *fresh* in many of our Memories.

For if the unfortunate King *James*, after his Accession to the Throne, had been but *firm* to the Interests of his *People*, he might easily *thereby* have secur'd his own. But *fatal* Experience had like to have taught the Inhabitants of *Great-Britain*, That *Popish King* by his Principles cannot govern a *Protestant Kingdom*.

And as to *Ireland*; a learned Prelate of *that Church* as many Years ago made it appear, That King *James* design'd and endeavour'd to destroy and utterly ruin the *Protestant Religion* and the *English Interest* there; and to alter the very *Frame* and *Constitution* of the Government.

Which by the Disposition of the *Irish Affairs* at *that Time* is so evident, that no *Protestant* who was then in *Ireland* but may remember it. Many of whose sad Experience taught 'em what it was to live or rather groan under a *Popish Yoke*. Nor has great many more forgot their generous and hospitable Reception in *this City* and *Kingdom*, when driven from their Habitations.

For in the memorable Year 88, God for wise Ends of his Providence suffer'd the *Natives* of that Kingdom for some time to pursue afresh, and almost to compleat the Ruin of the *British Interest* there. To which End, they soon broke through all human as well

well as *divine* Laws; and by whom all Obligations to *Justice* or *Conscience* were equally despised; and whom no Ties of *Friendship* or *Affinity* could oblige to recede from the *Cruelty* of their former Principles.

And 'tis not to be forgot, that a little before the Noise of an intended Invasion from *France* on *Britain*, in the Beginning of the Year 1708. when to compleat our Miseries a *Popish Pretender* was then as at several other Times, endeavour'd to be set upon us as our King.

'Twas a little before that (I say) that the *Papists* kept a solemn *Fast* for several Days together and (as 'twas reported) had *Prayers* for the Success of some great Undertaking for the Good of the *Catholic* Cause; in which they were all secret to a Man as they had been formerly in 41. And their Expectations ran even then as high as ever, through the Views that they had of the *Protestant* Interests being ing afresh on the Brink of Destruction.

And though kind Providence disappointed the Project also, yet *theirs*, and other Peoples Efforts for the same Purpose have ever since been but too visible.

But how those Men have been treated, who own their just Fears, let others relate; though *thinking* and *unprejudic'd* Persons could not but see that through the *Rashness*, *Folly* and *Inadvertency* of some, the *Pride*, *Ambition* and *Selfishness* of many, and the *Villainy* and *Knavery* of others, as well in *Great Britain* as *Ireland*, we have been again brought into a State of *imminent Hazard* and *Danger*.

And yet after all, 'tis observable, that though the greatest Efforts that ever were made in any Age, have in ours been advanc'd against the *Liberties* of *Europe* in general; as well as against those, and the Religion too of *Great-Britain* and *Ireland* in particular.

Yet neither by *Oaths* or *Subscriptions*; or even by *Addresses*, or any *lesser Complement*, (if any such can be paid the Publick) have the *Roman Catholics* of *Ireland* given any the *least Satisfaction* to the Government, of their *Desire* to support it in the present happy Establishment.

But on the contrary, have always rejoic'd at the approach of our *seeming Misfortunes*, been pleased with the *Successes* of our *greatest Enemies*, and hung down their Heads at their *Disasters*: and look upon all other Nations so far to be their *Protectors* and *Patrons*, as they have *Power* or *Inclination* to hurt or *invade Great-Britain*.

Yet neither the *Irish* themselves, nor any of their *opposed Protectors* ever made Attempts upon our *Religious* or *Civil Rights*, but what by the *Goodness* of God to us, were turned upon *themselves*. And may it *always* happen to the *Enemies* of our *Country* and *Religion*!

But since the *Native Irish* have all along, as well as now, had an *equal Protection* by the *Laws* with the rest of his Majesty's *Subjects*, many of whom have sentur'd their *all* to reduce them.

Why then should they pretend an *Exemption* from the *Oath* of *Abjuration*; which is a *political* not *religious* One, and has no more relation to *their* Religion than to *ours*?

And they cannot but own, that all those of *their* Persuasion in *Great-Britain* or *Ireland* are *equally* inclinable to the *Interest* of a *Popish Pretender* with any *Protestant*, at least with any Set of People who go by *that Name*.

And shall not *equal Securities* be demanded or expected of them? Especially since their *late Management* in *Ireland*, when so many of them the *very last Summer* have *openly* and *avowedly* declared themselves to be in a *contrary Interest*, by enlisting in a *foreign Service*?

Nor can I in Justice to the *Protestants of Ireland* dismiss this Subject, without taking Notice of their *Zeal, Courage and Diligence* for the Preservation of their Country on *several Occasions*, and how useful their Assistance was in the *late Wars of that Kingdom* towards its Reduction.

Neither can I conceal the great Esteem that *honest Men* have for the Remains of a glorious Army made up as well of them, as of the Natives of *Great-Britain*.

Who though they were ready to serve King *James* with the last Drop of their Blood in *any War* but that against their own Souls; and were design'd by him as Instruments of enslaving their native Country; yet even at *Hounslow Heath* they made an honest Discovery of their Steadiness to their Religion.

And if we follow them from thence through all the Wars of *Ireland* and *Flanders*, under our late Hero King *WILLIAM*, we'll find them not only steady and courageous, but his Atchievements such, as his Memory can never be forgot, as long as there are *Laws and Liberties*, and our present *Royal Family* in *Britain*, which I hope will be to all succeeding Generations.

And when the Necessity of Affairs engaged her late Majesty in a new War with *France*: Our *British Army* chang'd again their native Air, and being conducted by their glorious Leaders, travell'd under Arms almost towards the *four Winds*; there being scarce a Region in the *known World* which was not filled with their *Toils and Labours*, as well as with the *Fame* of their *Valour*.

And when the remarkable Change of Affairs here made way for their too sudden Reduction: they who but a little before were able to make the *World* tremble, were many of 'em soon brought under the greatest Necessities of *Hunger, Thirst, Heat or Cold*,
not

not only in *foreign and strange Countries* far from their *Friends or Kindred* ; but within the *Precincts* of our *Royal Pallaces* ; whose *Patience* became as *markable* as their *Courage* had been before.

And though *no Arts* were wanting to *disgrace* or *provoke* them from the highest to the lowest, yet notwithstanding *all Discouragements*, they stood firm as *Rock* to the true *Interest* of their *Country*, the *Protestant Succession*. And I wish I could with as much *Truth* and *Justice* say the same of *all other* professions amongst us.

But blessed be the Name of the eternal God, that instead of a *Sea of Blood*, which *very* lately was *breathed* to be the *Consequence* of our *Divisions* and *Animosities* ; the *Seas* and *Heavens* too have continued calm and serene ever since, and *much* contributed to the *Safety* of his *Gracious Majesty* and *Illustrious Family*, who are now settled amongst us, without the *Loss* of *one Man's Life*, though it were of his greatest *Enemies*.

But I'm to beg your *Patience* a little longer, in order to apply this *Discourse* as agreeably as I can to the present *Occasion*.

And, 1. If we are to *thank God* for all his *signal Mercies* in our *frequent and remarkable Deliverances* ; and if we are not now so *visibly expos'd* to those *eminent Dangers* that so *often*, and even so *late*ly threatened us ; it shou'd be so far from making us *remiss* in our *Duty to God*, or *encouraging* us to place our *Confidence* any where else, that it ought to make us *much* more forward in perfecting our *Repentance*, and *thoroughly amending* our *Ways* ; to which the *present Goodness* of God is, as well as the *former Terrors* of the Lord *were* designed to *lead and persuade* us.

And if we are desirous to advance the *Glory* of God, as well as to promote the *Good* of our *Country*, we are to endeavour *both*, by a *faithful* adhering to, and an *ardent and warrantable Zeal* for our ex-

cellent Constitution, as it stands by Law Establish'd in Church and State.

And never let it be our Reproach, that whilst all other Attempts upon us, have been in vain; we at last, by our Avarice, Selfishness, Divisions, or other fashionable Vices, destroyed our selves, or that from the least of them, even unto the greatest of them, every one is given to Covetousness; and from the Prophet even unto the Priest, every one dealeth falsely, Jer. 6. 13.

And whilst we express a Zeal against Popery, as a fierce, formal, and cruel Religion, let us not be carried away our selves, by Malice to Mens Persons; Desire of Revenge, or indecent Rage and Fury: for there is certainly much more Religion, and infinitely more Satisfaction, in forgiving Injuries, than in revenging them; in saving Mens Lives or Goods, than in destroying them.

2. Though the Protestants of Ireland have not been forward to revenge themselves on their Enemies by shedding their Blood; yet 'tis a Vice not only modish and fashionable amongst them, but too common every where else, to fall foul upon other Mens Credits and Reputations.

We are all of us but too apt to give our selves very unbecoming Liberties with regard to our Neighbours Characters; and 'tis that wherein many other ways good People, are much to blame; for Men may be punctual and fair in their Dealings, though unjust in their Censures; aggravating Mens Faults, and misrepresenting all their Actions; turning every thing one says or does, though never so innocently, to his Disgrace and Disadvantage.

And tho' some have not the Courage or Honesty to reprove a Man justly for his real Faults to his Face; they'll yet have the Malice to bely and scandalize him in his Absence; or at least be as far from concealing his real or imaginary Faults, as they are from publishing his Vertues or good Qualities.

Those

Those who would *abhor* the acting such a Part as the Irish did on this Day, yet make no Scruple by *life and calumniating Stories and bitter Reproaches* to assassinate a Man's Credit, and murder his good Name, which are things dearer to a Man of Honour than Life it self.

Nor let any sudden and rash Anger provoke us to indecencies in our Expressions, or Uncharitableness in our Conversations : but carefully avoid those Faults in *our selves* which we blame in others. Seeing those who deserve ill *themselves*, are usually the most apt to find Fault with other Mens Conduct.

The sharpest Tongues and most irregular Lives often go together ; and those who are severest upon other Peoples, are not always the nicest Observers of their own Failings.

Charity is a God-like Vertue, and will carry us to Abraham's Bosom ; when Oppressors, Murderers, Rebels and Slandervers shall never see the Face of God, nor enter the Gates of Heaven.

Neither are we, in the 3d Place, with an Air of Laughtiness and Pride to assume to our selves a Liberty of censuring or judging the Designs and Transitions of publick Authority, but to keep within the limits of our proper Business and respective Employments, and not rashly to intrude our selves where we are not immediately concern'd, least we should incur the Censure of the Apostle, 1 Pet. 4. 15. of being busy Bodies in other Mens Matters.

For the Springs and Roots of Government lie hid in the Body politick, as the Veins and Arteries do in the natural Body ; in which they would make but an indifferent Figure, nay would perish suddenly, if exposed to open Air.

And it has always been esteem'd Prudence as well as Policy, not to expose the Mysteries of State to common View.

Nor

Nor is it to be imagin'd, that he can be a good Subject to his *Prince*, who dares defy his *Maker*; those who have no regard for *Religion*, or value for *its* Interest, cannot have much for their King or Country; for he who dishonours God by the manifest and open Breach of his Laws, for the Sake of his Profit or Pleasure, can give his *Prince* or Country no Security that he will not serve *them* so too on Occasion.

And if our *Lives* were but half as good as our Religion, this would be the best way I know of to secure our *Properties*, and make us *easy*; nor does that consist in specious and warm Pretensions, but in real Practices; not in persecuting one another with hard Names and Characters of Reproach, but in the thorough amending of our own Ways: not in a fruitless as well as hazardous Contention about the Limits of Property and Prerogative, but in a wise and wary declining of needless Contentions and unprofitable Disturbances to our selves or others. Since the Time is fast approaching, when all our *Debates* and *Disquiets*, especially about Religion or Politicks, shall be as silent as the Graves wherein we are laid, and only the *Peace-makers* blessed.

Let us therefore, in the last Place, bury all our hard Names, unlawful Self-love, unjust Detraction, Debates and Animosities, in the Grave of our deceased Royal Mistress, whose exemplary Piety and other Vertues so much endear'd her to all her People.

And since that pious and religious Princess is gone to God. We hope such a Security to our Liberties and Religion has now succeeded, with this glorious Reign, that we nor our Posterity shall see or feel no more Irish Rebellions, foreign Invasions, or just Fears from any Popish Pretenders whatever. From which his Gracious Majesty and his Royal Family are our common as well as our best Security.

Let us then most carefully avoid the creating in or *them* any *unreasonable* Difficulties; or by the continuance of our *former* Animosities, let us not add a *needless* Weight to those Cares, which for our Good will often surround his Royal Throne.

We have had the Happiness to see him *proclaim'd*, *universally* acknowledg'd, and *crown'd*, to our general Joy and Satisfaction.

May he receive a Crown of Glory in Heaven after he has reign'd long, and gloriously, and peaceably upon Earth. And may his Royal Posterity rule over these Lands to far distant Ages.

To which End, and for his Peoples Good, may God direct and prosper all his Undertakings; preside in his Counsels, and be a Rock of Defence to him against all his Enemies.

And may that poor, despis'd, dejected, and on many Occasions maltreated Kingdom to which we belong, lift up its Head in Triumph under his Sacred Majesty's auspicious Reign.

And may the Justice, Honour, Wisdom and Clemency of our present Lord Lieutenant be effectually instrumental towards its future Peace and Prosperity. To which, I doubt not, but you'll all say Amen.

F I N I S.

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